

Bismillahir rahmanir rahim.

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

[3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ، وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

[4:1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

[33:70-71]

أما بعد:

First of all, may Allah reward you all for coming here, especially those coming from such long distances. There are brothers coming from Detroit. And I would really like to appreciate the effort of few dear brothers who drove all the way from Winsor.

Jazakumullahu khair. May Allah reward you for every step of yours to your way here.

Also, may Allah reward those brothers who organized and publicized this event and those who made the banners, you see the banner by Muhammad, jazakumullah khair for that.

As you see, the topic is the first of a series that we will be having Insha'Allah, throughout this vacation. As the people are committing sins, Insha'Allah we are gathered here today to wash away our sins. As they are gathered to celebrate that which Allah prohibited, we are gathered here to wash away our sin, and that's how the true believers are. The angels are making Istigfaar for you, what more do you want? Since you left your house, the angels are making Istigfaar for you, the ants in the ground are making Istigfaar for you, the whales in the ocean are making Istigfaar for you. Why? Because you all came here for no other purpose other than to learn Islam. We ask Allah that as we met here today, so we meet on Judgment Day on the peak of Heaven, Insha'Allah.

The topic today is the first of a series the title of which is "The Heroes of Islam" or which can also be named as "Men with Legacies". If you recall we had a seminar some time ago about "Women with legacies". A lot of brothers were disappointed and they refused to attend it, so now you have your chance Insha'Allah and we're going to talk about men who are heroes of Islam.

The idea for this topic came up with I was sitting and conversing with Muhammad and Yusuf. It is from that conversation that we decided rather than brothers waste their time in Christmas vacation, let us just meet and have some talks. And Alhamdulillah, from that it grew and it was organized, and the topic was taken, and I began to review, what kind of men am I going to talk about?

The first man I wanted to talk about was not the one I am talking about today. When I was researching about his life, which I'm going to do tomorrow Insha'Allah, I came across the name of the person I am taking today. The one I wanted to do talk tomorrow is the one I was researching, but then I found his teacher. His teacher was more unique than he was, and there was a reason I chose this man and it is for a special reason. I looked at the situation of the Ummah today, and I see how the Ummah is, especially now. Our brothers in Iraq are being terrorized; our brothers in Palestine are being killed and annihilated every day. Our brothers in Kashmir, Turkistan and so many places around the world are being attacked. You know before we used to have our leaders give statements, and say we oppose this. Now you don't even have that anymore. Now you don't have that. Now, it's all about complying with what the superpower and they listen and adhere to them obediently.

And I look back at history, and I say, this must have happened some time before. And exactly what we are going through today, happened some time ago.

I didn't want to talk about Sahaba, not because we don't love them, may Allah enjoin us with them in Heaven, and they are worth talking about, we are going to mention a few of them. But some people tend to think the Sahaba are special. They were victorious because they were special. Because you know they had the Prophet ﷺ amongst them, they had special miracles. Even if you try to pull this out of their mind, it is still fixed. *"Ah, but they had the Prophet amongst them, that's why they did this. That's why Mus'ab ibn Umair did this. That's why Abu Bakr did this"*- it sticks in your mind. So I wanted to choose someone who was not a Sahabi. He's not a Tabiyyee. Tabiyyee is the second generation. He's not a Tabit-Tabiyyee, and he's not a recent person. He's sort of in the middle and I want you to think with me.

Good? SoWho is it?

Audience member- "Nourideen Zinki."

Shaykh – "Yes, exactly. Actually he stayed all last night over here, trying to think the name and he never got it, but I think he got it now. Yes, our topic today is about a man called Nourideen Zinki.

Before I tell about this man, we are not going to talk only about heroes who fought battles, in this series. We're going to talk about men who were heroes in knowledge. Men who were heroes in reviving the Aqeedah of Islam. Today's topic is going to be about a hero who probably had it all, and when I talk about this man, I want all of you to be this man. And I want all of us to be like him since it's on us, that we have what we are going through today, we want to be like this man in order for us to revive the Ummah and get it out of this gutter that it's in. Before I begin, I want to give you a poem that was said by two people.

There was a man called Abdullah ibn Mubarak. Abdullah ibn Mubarak was a man who was always on the battlefield. Always from battlefield to battlefield. He had a buddy in his time, scholars, high people, everyone know these people, Al Fudayl ibn Iyad. And he's trying to tell his buddy, al Fudayl ibn Iyad, who- al Fudayl ibn Iyad was a worshipper, he was a Mujahid, but more into worshipping. Abdullah ibn Mubarak was more into the battlefield.

So one time, Abdullah ibn Mubarak went into the battlefield, and he sends his buddy a letter, and he told him - this man was called not al Fudayl ibn Iyad, but rather Abed al-Haramain. Abed al-Haramain since, he used to worship so much in the two holy shrines, Makkah and Madinah, that he was known as such. He always used to be in them worshipping Allah.

He said, Ya Abed al-Haramain,

يَا عَابِدَ الْحَرَمَيْنِ لَوْ أَبْصَرْتَنَا
عَلِمْتَ أَنَّكَ بِالْعِبَادَةِ تَلْعَبُ

If you see what we're doing, Abed al-Haramain, you're worshipping in the Al-Haram. If you see what we're doing, you'll think that worshipping you're doing is just a mere joke.

مَنْ كَانَ يَخْضِبُ خَدَّهُ بِدُمُوعِهِ
فَنَحُورُنَا بِدِمَائِنَا تَتَخَضَّبُ

If you shed tears on your cheek, we shed blood on our chests.

أَوْ كَانَ يُتَعَبُ خَيْلُهُ فِي بَاطِلٍ
فَخُيُولُنَا يَوْمَ الصَّبِيحَةِ تَتَعَبُ

Our horses- you take your horses, you go shopping, you do things for your family, you go to the masjid. We take our horses to raise the word of “La ilaha illAllah” on top of the earth.

رِيحُ الْعَبِيرِ لَكُمْ...

The smell of musk- you put cologne on, the smell of nice perfume of is for you. And our perfume is the dust and dirt (which is more pure),

رِيحُ الْعَبِيرِ لَكُمْ وَنَحْنُ عَبِيرُنَا
رَهْجُ السَّنَابِكِ وَالْغَبَارُ الْأَطْيَبُ

Meaning, that dirt that we smell when the horses are kicking on the earth, that's what we smell. When you're out there smelling the musk, and the beautiful cologne of that site, but we enjoy this more. And then he said, “Allah told us”- long poem, so I'm going summarize it for you, so we can get onto our topic. The Prophet ﷺ said, “Allah told us something decisive, and Allah and his messenger never lie. He who smells the dust in the battlefield for the sake of Allah, will never smell the smoke of Hellfire. He, the one who said the martyr will never die”- and Allah says in the Quran.

[3:169] وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

When Al-Fudayl ibn Iyad heard that, the *abed*, he began to cry, and cry, meaning that's right. What he is saying is right. They smell the musk, we smell the musk, they go and smell the dust of the camels. We sit amongst our family, shop and take our cars to, it may be halal places; they use their horses and their cars to raise the flag of la ilahah ilallah. What a difference! That's a sample between a worshipper, and one who is knowledgeable and he fights for the sake of Allah.

Our topic today is about Nouruddin Mahmud, the son of Imad az-Zinki. Who is this man? When was he born?

The reason I chose him, again, was in his time, he was facing the Crusaders. Number one. He was facing in his time, the Romans, a superpower. He was facing in his time, hypocrites, Muslim leaders who are hypocrites, just like our leaders today, who even used to give parts of their land to the Romans and the Crusaders just to leave them in power, or just to give them a portion, a small part of the land. Just like us today, identical. Crusaders. Crusaders! Romans! And in addition to the Romans, he was facing the Muslim hypocrite. Not only that, he was facing just like we face those deviant cults that we have today. Those companion cursers, those Fatimiyyeen, the Shi'a and many more. He was facing those who were trying to spread their evil belief and they had one of their most powerful nations that they ever had in their life in Egypt. This was in 511, after the death of the Prophet Muhammad ﷺ.

When got birth his father was the governor of Halab. What's Halab? Probably smaller place than Dearborn. Yes, smaller than Dearborn. We say today that we have 26 Arabic countries or 36 Muslim countries, or whatever it may be, that's not a lot. We had much more back then. You know every little town was divided into- like Dearborn would be, a few blocks, would be for this king. The next for another Muslim king. And next a few towns, another Muslim king. And that's why the poet said about them,

Arabic from 11:11 to 11:14

Alkabu mamlaka gaeri mahaliha, kal herri

You give them these names that they don't deserve, like a little cat that claims it's a lion.

Arabic from 11:23 to 11:26

Like a little tiny cat. You know why? Because when they say their names they would start like, Al Sultan Al Malik Al Khalifah, before, Allahul Azim, they actually had to read 7 or 8 lines before they get to the name of these leaders. Even though his town was few blocks small. That's how it was.

So Imad, Nourideen's father, is Imad. He was in charge of Halab, but he was a righteous man. He fought the crusaders and he wasn't victorious over them very much, but he tried to stop them, and he raised his son very well. Remember, a hero can only raise a hero. A coward raises a coward. There's exceptions but this is the general rule. This hero raised his son. I want you to pay heed- I'm not talking about these stories so we can listen to them and enjoy ourselves listening to them only, no. Yes, Alhamdulillah, we enjoy our history, we get out of this misery we are in, to this bright past that we had and we enjoy ourselves. However, we need to apply that on ourselves. Every one of you got to be a Nourideen. Every one of you got to be a Nourideen in his house, everyone got to be a Nourideen in his community, everyone got to be Nourideen to raise the flag of La ilahah ilAllah on this earth. That's what we were brought on this earth for, we weren't brought on this earth to make cars or be engineers, although education is very good and necessary, but that's not our purpose in life. Our purpose in life is to spread the word of La ilahah ilAllah throughout this globe.

So his father raised him young. How did he raise him? The first thing he started with him, is knowledge. Yes, Knowledge. The halaqat we have, the Fiqh, Tawheed, Tafsir. Those people who attended these halaqat, we are not preparing you just for knowledge, we are preparing you for one day to be a Nourideen. If you cannot be a Nourideen, you better make your son into a Nourideen. That's our purpose, that's our goal. We don't go around making ten or twelve halaqat a week but we are doing the same way that Nourideen and his brothers and people like him did that enabled to achieve victory on this earth. I say the man I am talking about today is probably among the best leaders ever after the five first khulafah. After Abu Bakr, Umar, Uthman, Ali and Umar bin Abdul Aziz, the next one after them was this man, Nourideen. That's not my saying, that's the historians saying. Ibn al-Asir (rahimAllah), in his tarikh, in his history, he says, the best man out of those after those five people was Nourideen, although between them was approximately 450 years gap. But he was among the best ones.

Why? His father raised him, how did he raise him?

Knowledge. Qur'an. He starts off with Qur'an, Tafsir, Tawheed, Aqeedah. Everything, until he made him love knowledge. Not only love knowledge, but love sunnah. This hero, when he took power after- who killed his father was some of his slaves, betrayed his father. Not the crusaders. You see the hypocrites are always a problem in this Ummah. He fought the crusaders, they never harmed him but the ones who harmed him were his own slaves. So who took the leadership back then? It was his son, Nourideen, the one we are talking about. He takes leadership, but he has love for knowledge in his mind. You know the first thing he does? What would you be thinking, the first thing he did- when you got the Romans, trying to destroy the Islamic Khilafah, the Abbasid Khilafah, which was only a Khilafah by claim, it had no power. When you have the crusaders coming and invading, when you have Palestine, Baitul Maqdis, Our holy land- just like today, under the hands of

the crusaders with massacres every day, just like we have the Jews today, massacring and bombing and killing and doing genocide, they had the crusaders back then at that time.

What do you think the first thing he did when he took leadership? I would think he heads to Philistine. That's what I think. But you know one of the first things he did dealt with those Shi'a. The first thing he said no more haiyya 'ala Khair al-amal. They say haiyya ala Khair Al-amal in their prayer? He said that's abolished. Number one. It might appear a minor thing but not to Nourideen. You've got the massacre of the people but No, everything is important in Islam. That's what his teachers taught him. There's nothing that's less important than others. Yes sometimes, sometimes you may have other priorities. But as soon as he took leadership he said "Haiyya 'ala Al-Salah, Haiyya ala Al-falah" "Haiyya 'ala khair Al 'Amal" goes away. He loved the sunnah! He loved the sunnah! These minor things he took it into considerations. That's what his teachers taught him. Not only that You what else he did? Never would you ever see him in his groups of people except with hadith, Quran, Seerah; anything good in his discussion. That's all he would have when his colleagues would meet together, all he would have is words of knowledge. No wastage of time, No gossip, NO backbiting. You know one time they told him a hadith of the Prophet Muhammad ﷺ and at the end of this hadith the prophet ﷺ smiled so usually and I do this when I'm in a lecture. When I say the hadith that the prophet ﷺ smiled I look at the audience they smile as well. It's a sunnah, you want to imitate the prophet Muhammad ﷺ and especially when prophet ﷺ there's really something behind it to smile. It's a sunnah and he's sitting there with the frown. Nourideen, why aren't you smiling? You follow the sunnah precisely. How come you're not smiling?

This young boy who lived, you know how he lived? 58 years, 58 years his life. Wallah our fathers and grandfathers who lived more than this at 80, at 90, they can't do 1 percent or even .0000 percent of what this man did. Why can't you smile? And by the way his jihad life was 28 consistent years. Nearly day after day of jihad. 28 years of his 58 year life. He was born in 511, died in 569 after the death of Prophet Muhammad ﷺ. Why aren't you smiling Nourideen? You know why he is not smiling? The worry of the Ummah out there, they're being attacked, The Muslims are being attacked! How can I smile? How can I smile? When the ummah's being annihilated and killed I'm afraid Allah will ask me about that in the judgement day. You know among the story you know how much he loved the Sunnah, when he didn't smile he shocked everyone. The second thing you know is his worries is over the ummah. His mind is not with him, infact they said he rarely ever smiled for half his life. How can you smile? How can we smile Wallahi Azeem when the massacre of the ummah was going on like it is going on today. Every day you hear house being bombed Philistine with people in them. Every day, wallah I was reading a letter, I think it was sent here yesterday. Where you're Chechnyan brothers are sending a letter; you guys are in winter. Look at you all of you are wearing jackets and you put your jackets over there, you wear socks, you close the door and when you come in then we have the heat.

Imagine your brother who have none of that. They said, what? A jacket? Wallahi they're begging, they're begging. They don't have none of that. And how could we smile? How could we be happy? When they are our brothers. Nourideen! It was instilled in his heart. How could I do that? How could I smile? When my brothers are over there with nothing to cover their feets or cover their body or the sky is the ceiling. How could I do that? So Nourideen refused to smile. You know how strict he was in sunnah? You see this hero, then I'm gonna tell you what he did. This hero he heard the Prophet ﷺ used to put his sword in a unique way around his chest and around his stomach. In a unique way that they used to do back then. They way he used to do it and his army used to do it was different. He heard it in a discussion in his house who said it's a sunnah? It's a sunnah of 'adah. You know you want to imitate the prophet ﷺ cause you love him you get 'ajr for that. But it's not a sunnah you know of ibadah. So as soon as he heard the hadith he changed his sword on the spot and ordered the whole army. All the army! "Change your sword". You see that little tiny sunnah ? But see this little tiny sunnah is gonna make of this man. The little tiny thing! The smile in the hadith! " Haiyya 'ala Al-Salah, Haiyya ala Al-falah" and what it made this hero because his father taught him knowledge as a young boy. He raised him as a young boy with knowledge. And it made him a hero that the world I say wallahi I read the book from the time of Nourideen till now 1000 years almost. Almost 1000 years, bring me someone like him. Even his student and I tell you, heroes only bring heroes.

His student was Salahuddin Al Ayyubi. I was looking for Salahuddin Ayyubi's history, looking in the books when I fell upon his teacher. Who knows Nourideen? Who knows Nourideen? Rarely anyone knows him. But he is a hero. This man should be someone you look up to. These are the people we look up to. These are people whose footsteps we should follow. What does he do? Let's talk about his heroism. How heroic he was. He used to go as a leader. As a leader, you don't have to fight. And usually, leaders don't fight. They are commanders, they direct and they sit. NO! When it was his turn he was in the frontlines of the battlefield every single time. Every single battlefield he was in the frontlines of it. Not only that when his father taught him knowledge he didn't just teach him knowledge. You know what he taught him with knowledge? Physical strength, he was so physically strong that he'd take the size of two. If they'd carried two bags, he'd carry four. If they'd carry four he'd carry eight. He carried the double of a normal person and he is the leader. He doesn't have to. You know they found him crying one time. Nourideen! Why're you crying? He said they attempted to kill me so many times but they couldn't kill me. He's crying. Why are you crying? That's good! You know I'd be happy; I've got a longer life. See that means Allah doesn't like me because he didn't choose me as a martyr. You see that? See how his father raised him? When they told him "Nourideen! Mahmud! Nourideen Mahmood is his name. What? You should not been fighting with us. You know if they kill you, it's a defeat for this ummah. We may be down and we may be nothing without you." He looks at them (he kept around him scholars) he says "you guys have no manner with Allah? You guys got no manners with Allah? He said, "why?" He said,

“whose Mahmud? Who’s Mahmud? Who’s Nouruddin?” How does Allah save Islam before Nouruddin? He will save it without Nouruddin. Nouruddin is nothing, Look how humble he was to Allah. When he fought battles his strength was his spear and a horse, when they attacked him one time, back then if you were in my seerah classes, how were the battles? Someone tell me from my seerah classes how did I tell all the battles took, how were they? Geographically how were they fought?

Students: They were divided into 5 groups.

5, divided into 5 groups. Front, behind, right wing, left wing, center. Always like that. But when this man came it was something in Arabic called Al Qilah. If you’ve been to Arabic countries they still have them today. These are high areas which are very secluded and how you fight in these battlefields is different than what I taught you in the old seerah. They are in Prophet’s and sahaba’s time in early ages. What happens, they are Qilah, they are very high walls and in them they live and eat and stationed in there. If you wanna go and attack and take that country or take what’s behind that you have to surround it and take that down.

And you stay, you see who’s the stronger. You start shooting with arrows, with minjanik, which is cannons of fire, you start shooting back and forth, you see the one who’s gonna last. Sometimes, you’re on the Qilah, the Muslims are on the Qilah, and they get on the attack. You see who’s stronger. One time, he’s on the attack on there, and they ran him, the crusaders ran him out of there. He, it’s said that he was faster than the sword swinging. A sword would be about to be swinging at him, he’d dodge it, faster than the swing would hit him. And he left. He went back to his land in Halab, he got- this was in Tarabulus, by Lebanon- he went back, gathered his strengths and came back. Gathered what he could and came back. He stood right in front of the Qilah, where they could have killed him, nothing to shield him.

They said “Nourideen, this is the wrong place to be!”

He said “what kind of talk is this? Wallahil azim, I will not be under the shade of a tree, nor will I hide behind a barrier, until I revenge that which they did to us. Give me one thousand heroic men, I will not let nothing stand in front of me”

One thousand, that was his famous quote. Give a thousand men, that’s all I need. That’s all he needs, one thousand men. Who destroyed the crusaders and the Romans and everything? Every time he goes “I need one thousand men”, under his command. When he went, and he’s seeing the world coming at him, they’re seeing he’s a danger, he has to unite the world. I tell you, there was a small town, every small town had a leader, so he sent a letter to the leaders. Najmuddin, Naimuddin, all these leaders, that’s how they used to call themselves, they send him letters, “we’re being attacked by the Crusaders, by the Romans, by the hypocrites of the leaders who are Muslim, who give them the land, we’re being

attacked by them, so you must help us.” He sent a letter to the leader, letter to every khatib of the Jum’ah, learn, LEARN! Because this is what you will have to do one day Insha’Allah. Unite this Ummah, and send letters to those khatib of the Jum’ah, and then mass send letters to the Ummah outside. Every leader, what’s he gonna do? “I got no choice but to join him.” Some of them were saying, “This man’s a crazy man, his prayer and worshipping made him crazy! What’s he doing? He wants the whole world? What’s he trying to do? He’s a crazy man!” and they said “we have no choice, because if we don’t accept one of them, what’s- Fakhraddin! He sat by his advisers, he got the letter, he said to his advisers “what do you think about this letter?” they said “you join him” he said “no, I’m sitting. I’m gonna be sitting.” They said, “the best decision, we’re gonna be sitting. No reason to fight. His prayer and his fasting got to his mind, it made him crazy, he’s a crazy man now!” cause he prayed and fasted and made du’a a lot.

The next morning, that same Fakhraddin is out on the streets, calling, “Hayya alal Jihad”. They said, “well yesterday, you were just telling us.....” he said, you know what he said? He said, “If I don’t join him, what’s history gonna write about me? My people are gonna rebel against me, because this Ummah needs leaders, this Ummah needs leaders, and that’s what we lack! We’re like a Ummah- we’re like sheep who go in front of anyone who leads us. We need true leaders, abiding by the Qur’an and the Sunnah, and everyone in himself has to be a leader as well.” He said, “What’s history gonna write about me? My people will rebel against me!” yes, and they joined him, nearly everyone joined him, and he united, he united most of the- as we are going to see at the end- how much he united? Small little town, Halab he started out with, nearly half of the Arabic world, or more than the Arabic world belonged under his control. He united them. And then he went.

Some of the stories they have, one time he’s fighting, and on the frontline next to him is a man. An arrow shoots, and gets in his eye. And he looks at him, he says “brother” he sees a man who’s worried about his eye, he says “wallahi if you know what ajr Allah saved you, you’d wish the other one goes out as well”

The man took the arrow out of his eye and went on fighting.

He went one time, and he has behind him, is the son of a leader called Naimuddin. Naimuddin was a hypocrite. He was a hypocrite. When the crusaders came to him, he said take my land, use it as you wish. Just like Saudi Arabia today, just like Kuwait today, just like they do today. Use our land as you wish. Bases, kill the Muslim. Hypocrites! These are like Naimuddin, when he came, he took- he gave them the land, to the crusaders, and he said use it as you wish. They used it. Now he’s coming after Nourideen to seek his help and to take it over. And you know who Nourideen has behind him, after they won and took it over again? He looks behind him, and he has his son, the leader’s son. He said, “Thank Allah, you have two blessings. We all have one blessing, you have two. Two blessings. One, is that we are all victorious, that’s our blessing. Your blessing is that man you saved from

hellfire, your own father, it may be lessened what he will go through in hellfire.” He took down 50 of the biggest Qilah. Big strongholds. I mean, if you’ve been to the Arabic world, there still remains of them. They’re so huge, so well-mounted, so well secured; he took 50 of them one after the other. When he got to some areas like As-Sham, he surrounded As-Sham. Sham is pretty big, and first time, it didn’t work out. Second time, it didn’t work out. Third time, the leader said “I’m gonna give up and work with you. I’ll be side by side”, and they went and fought the Romans together.

He had, he had, from Turkey all the way to Yemen. From Turkey to Yemen. He started with Halab, he had from Turkey to Yemen. From Egypt to Iraq. From Egypt to Iraq, from Turkey to Yemen, under his control. Yes, this is the hero we are talking about today, but this is not the only aspect of his life. Was he only a hero? Was he only knowledgeable? He spread justice throughout his country. He gave the scholars salaries, just so they could sit and teach people. He took care of the orphans, he took care of the widows. Anything that was needed, he took..... one time they told him, they told him “Nourideen, you’re army’s getting big, you need to pay for it. You need to finance it more, otherwise the army’s not gonna work.”

He said, “Where do you want me to get the money from? There’s no money. There’s no wealth.”

They said, “You know those people you pay? The orphans, the widows, the poor people? Just take a little bit of their salary, and give it to your soldiers.”

He says, “No way! No way! Wallahi, that will never happen!”

Why? Look at this unique statement, and tell me what it means.

He said “Their arrows never miss and they fight when I am not there. Your arrows miss sometimes and you only fight when I am around you.”

What does he mean by that statement? What does he mean by this statement?

Does not need a genius... He said “Their arrows never miss they fight I am not around, your arrows miss at times and you only fight when I am around you.”

He means their dua, their arrows come from Allah. They make the dua. We become victorious because of their dua. He didn’t just depend on his power, it was dua that made him what he is. Their dua. Their arrows from Allah. Ya Allah give him victory, Ya Allah. You think those widows will not be making dua, those orphans, those young people, the poor, the knowledgeable. They are going to make it. That’s the arrows he needed more than he needed the physical strength. That’s what he was talking about.

He was a Hero. He was a humble man. You know as I am telling you. You read in the history books. If you read one of their names. You know if what to read about Quthb ad-Din, Muj ad-Din/ Mujir ad-Din, before you read it man! You read “the victorious, the best, the great” one has to mention seven or eight lines minimum. This is the minimum before you say his name. And you to say a dua like that every time every jumma. He changed all that. He said “Just say O Allah aid the poor servant of yours Nourideen” Changed all that. The poor servant of you Nourideen.

You know we don’t only depend on power. How many of you get up and make dua to Allah for your brothers. He was in Haaram (30:42-30:45). Ayeyakal Haaram. He surrounded the Akalha. He surrounded it but he was having trouble taking it over. What do you do? He is fighting and putting his forehead in the dirt and making dua. Ya Rabb! Ya Rabb! They heard him saying. They didn’t hear him saying actually no one heard him saying. He was saying in his dua and I will tell you later how they found out. He was saying “Ya Rabb! We are your slave and they are your disloyalty. They are ones who disloyal you. We are your slaves and they are your enemies. Ya Allah! Give victory to the slaves who are your loyalties over your slaves who are your enemies. Ya Allah! Ya Allah! Don’t destroy us for the sins of Nourideen. Ya Allah Nourideen is a mere dog.” He is being humble to Allah. “Nourideen is mere a dog. Ya Allah forgive us and don’t take my ummah because of my personal sins.” And he keeps making dua and crying and making dua they are having trouble taking this. You know what happens? The next day one of his advisers who is a scholar sees a dream about him. In the dream what he sees? Wallahi these are authentic stories not something made up. From Authentic books, ibn Al-Athir writes a lot about him because this man is so unique. This man is forgotten in our minds but we must revive his name. You know the adviser the scholar said that he has seen in his dream that a group of people came, all very nice looking man and you know a group of Islamic righteous man. One of their leaders their best looking leaders came up to him and said within one night we going to take Haram down and he left. He said “But who are you and what is the proof that we are going to take haram down”. He said “Your commander made the dua I mentioned” He said in his dua “O Allah! Give aid to your servants who are your loyalties over your servants who are your enemies and don’t take it because of the sin of your dog Nourideen” He calls himself a dog to Allah. Humble to Allah. “Don’t destroy us for the sin of Nourideen.” And the man left. He said “Come back! Come back! Who are you?” One of those people behind said “You don’t know who that is?” Who was that? Who was that? Who was that guys? (Asking the students) That’s the Prophet Mohammad ﷺ. He said “You don’t know who that is?” That’s the Prophet Muhammad ﷺ and as you know when you see the Prophet in your dream and he resembles the Prophet he must the Prophet. But he has to resemble the Prophet. You cannot have a guy without a beard saying that’s a Prophet that’s not gonna work like that. But if you have someone who resembles him Yes! That means he is Prophet. But if you see someone with blonde hair and

he tells you I am the Prophet that's not the Prophet. However, if the person seen resembles over all the characteristics of the Prophet as described in the authentic hadith we know that means what you have seen is 100 percent the Prophet. 100 percent the Prophet. So he seen the Prophet and he knew it and he was astound at this dreams and he walks up the next morning and he is looking for Nourideen. So where do think Nourideen is? Praying, Praying, Praying always Praying Nourideen and he waited and waited until Nourideen was done. So Nourideen told him and he said "Nourideen are you done?" Yes. He said "I had a dream I wanna tell you." And he told him the dream. He asked "Whats the sign?" So that scholar with respect to him he didn't told the dua before but only in respect of Nourideen. What did he take out? What did he take out? The Dog. How could you call Nourideen the great general a dog? So he told him, the proof that he is right is you must have say the exactly the way made the dua. He asked to say the whole dua again exactly the way he said it to him. He put the dog back to say exactly. He then said yes in sha Allah we are going to be victories (34:30). Magrib time they conquered. How? How?(34.30) By Allah. He is a man who controlled most of the world, he controlled most of the world but he has nothing to eat. This is a lesson to our women.

One time his wife said we need something, we need food, we need to be luxurious. His face turned pale when his wife said that. His face turned pale, where do you want me to get this for you? Where do you want me get this? This is a man who controlled the world and he has nothing at home. Where do you want me to get this for you? He said "I got three stores in Halaf". And he took his wife to the stores and said "Take them all they are for you. I got a mission leave me alone I am on a mission! I am on a mission!" Now this is a lesson for our women for good that I am in a mission. How much did the three stores bring on a month? 20 dinars. Which is at that time nothing; like a few cents pocket change in today's perspective. That is all the wealth he had. His personal wealth. He did not want to chase the world like his colleagues did. Everyone owned a small land and he is rich out of it. But no! This man had a worry, which is to give victory to this ummah.

Let me tell you about a unique dream to show how pious this man was. He had a dream once and again it was the Prophet Mohammad ﷺ. And the Prophet Muhammad ﷺ said "Rescue me from those two blonde people! Rescue me from those two blonde people! Rescue me from those two blonde people! " Three times. The Prophet ﷺ told him. You know when he wakes up what he does? As soon as he wakes up he asks scholars around him. Yes always the scholars, always the knowledgeable. That's how his father trained him. What do you think about this? They said it's something in Medina you have to go to Medina. He asked "What does he do?" Thousand man come on we got to go rescue the Prophet Muhammad ﷺ. He goes to Medina he takes wealth and anyone who needs wealth come on we are going to give you. You know we are going to give you charity. Everyone comes except two people blonde people. They claim to be Muslim. They lived in an area in Medina where the family of Umar ibn Kathab lived Bani Umar Ibn Kathab they

lived over there. They lived amongst them. Everyone went to get from the donation because they were poor except these two people. He was persistent. Bring me those two people. And they bring those two people and he sits and investigates them. What are you doing here? Where did you come from? Are you Muslim? Yes we are Muslim. And they go on talking and talking and talking they found out that these two men are from Spain coming to take the Prophet Muhammad ﷺ out his grave, steal him and go back and sleep. And he takes them and right next to Prophet ﷺ's grave. He rescued the Prophet and chops their heads off. Yes! he rescued the Prophet ﷺ. This is not a lie. This is a real story. In fact you know a side story that does not concern Nourideen.

When my father was in Medina studying. This was about 25 years ago. The people of Medina had a similar dream. A similar dream where the Prophet Muhammad ﷺ was saying rescue me or save me from that which is coming. It's something bad was coming at him. And what it was wastes, wastes, from the floods of Medina on to the ground where the Prophet ﷺ moving in to take away near the Prophet ﷺ, Abu Bakr and Umar. They found that out, so they dug around the Prophet ﷺ and Abu Bakr's. This is recently, may be 25 years ago. The people of Medina all know this. It was not one or two its 10s of people who had it. So they went and rescued it. They didn't dig up the Prophet ﷺ's grave but they dug around it and around Abu Bakr and Umar and they sealed it with huge huge cement and I don't know what else to seclude it from any water or danger coming to the prophet ﷺ.

Only honorable people see this kind of dreams. How many of you have seen the Prophet in your dream? You have to see the Prophet in your dream. Why? If you live with the Prophet, if you read the Prophet's story, if you read the Prophets story. I hope you all go and dream of Nourideen tonight in sha Allah but all have to see the Prophet ﷺ in your dream. If you truly live with him. If you don't live with him. If don't like him. If you don't imitate him that's a different story. But you have to live with Prophet ﷺ. You have to live with him, everyday. When you put your head to sleep say O I wish I was with him. How did he look? How did he and Abu Bakr and Umar use to sit and joke and talk and everything? Then you would see him in your dream. And when you see him in your dream that is one of the best time of your life time. Yes it is. This might continue down his legacy.

In one of the secret behind this man I would say is his knowledge, he was heroic physically and there is another saying and probably the most important saying. Someone tell me? I mentioned about it here and there. (Student answers) No Yusuf you always talk about women this is men legacies not women legacies. It's Ibada, Ibnul Qayyim rahmatullah alaihi says. You see people you see people like ibn Taymiyyah. We may be in the future be talking about ibn Taymiyyah and some of his students. You see people in the town of ibn Taymiyyah or similar to ibn Taymiyyah before or after him they are not as popular as he is. One of most important thing that Ibnul Qayyim said about Nourideen; which was the secret of his success was his Ibada. This man worshiped Allah. How many of you pray in

the night? Like Nourideen. Yea you may not be able carry the sword like he did but how many of you get up at night and pray? How many of follow the sunnah like he did? How many of you imitate the Prophet, the sahabas and love them and feel so agonized about what's going on to this ummah? That's under your control. There may be things not under your control. But there are things under your control. How many of you feel that... You know how busy his schedule was? He would go out for Isha he did not talk to no one unless it's a necessary just like the Prophet ﷺ. He goes out after Isha and he sleeps. Middle of the night he wakes up that's all he sleeps. That would be it, what it be few hours. So he gets up in the middle of the night, he goes to the masjid and pray and pray. This is his wife telling us. And prays till fajr. Fajr comes he prays the Fajr. From Fajr until the sunrises zikr astaghfirullah, Al hamd. He prays the two rakh when the sun rises and he sees the ummah has anything to do? Then he goes out in market and wakes up the people makes sure that they all pray. You know when one of his characteristics. First of all the Quran. Always recited Quran, always recited Quran always like to have Quran. I am not making it. This is in his characteristic. This is what made him a Hero. This is what you could do to make yourself a hero. Zikr always Zikr. Alhamdulillah, Astagfirullah. Wallahi, one of the things mentioned about him is, something probably some people whom you know were probably got upset when I said keep praying Taravi! Come to Taravi! One of his characteristics is that he never missed Taravi ever. Never missed taravi. You know some people when I remain persistent. I guess some people... I said why are you missing taravi? This is a holy month. If you cannot pray at night, one of this giants characteristics as they narrate about him he never missed taravi. What kind of ummah are you? What? Wallahi What kind of failures are we if we couldn't pray taravi in Ramadan. We can't pray taravi in Ramadan. We got school, we got this and we got excuses. What kind of failures are these? What kind of cowards this ummah is going to bring if they can't pray taravi in Ramadan? Every night 30 nights. You missed it! You missed it! Every hasana with 70 times as much. You missed it! We wanted the goods for you. We wanted to see an ummah like Nourideen. Wallahi Wallahi this is our goal. We don't wanna put no one down, we don't want to put pressure on no one. We want to see heroes like Nourideen. That's why some people you know they get offended or something why do you persisting on it. We need people who pray at night not Ramadan only but after Ramadan. Isn't there anybody in this ummah who can make a dua may Allah destroy the Jews? isn't there? And Allah's going to respond to him. Isn't there someone going to say ya Allah destroy sharun and shred them into pieces for what he is doing that butcher the terrorist. Isn't someone in the ummah who could say that. That's not illegal to say that you know. You may not be able donate and do other things but you raise your hand to Allah no one can stop you from doing that. May Allah destroy them. Ask Allah to destroy them! Your brothers in Palestine are going through the misery just like Nourideen's people were going that time. This is one of the characteristics of him and he died. He dies Nourideen. He died at the age of 58. How do you think this hero died? How do you think this hero died who took control of so many lands and stopped the spread of the crusaders and the Romans from the other side and destroyed the head of Qudhs and united the world. How do you think this Hero died? How? Jihad?

Student: poison.

Shaykh: No...He died like everyone who runs to death dies, death runs always from him. He did it. He goes in the battle field, he wants his wish his wish. You know they caught him asking onetime to Allah; one of adviser told I seen him asking Allah that the animals, prey shred my meat for the sake of Allah. The birds eat my meat, the preys eat my meat for the sake of Allah and throw it out in the way. I don't want to be buried. I don't to be in the cemetery. I don't want a monument over my grave. I want to be shredded for the sake of Allah. Just like Khalid ibn Walid he also dies on his bed. From what today be called throat cancer. Running after death just like people with wisdom said

(43:18-43:21) Arabic statement. yehral allal mouth tu hablakal hayath.

Go after death life comes to you. Khalid bin Walid hundreds of battles he fought. Over Hundred actually. Over hundred he fought and his goal was to die as a martyr. How did Khalid bin Walid die? How did Khalid bin Walid die? He said I die like a sheep on my bed like any normal person would die let not the eyes of the coward never go to sleep.

(43:43-43:45 arabic statement)

Nothing to be afraid off. A Muslim carries his soul on his hand when it is necessary, that is a Muslim. What does it mean to be a Muslim? It is to carry the soul like Nourideen. A Muslim wants to carry his soul for Allah when it comes that his people are antagonized or terrorized or killed or annihilated or the aqueeda is defeated. A Muslim, you know what a Muslim does? He cares about nothing. They scare him with prison. He says where are the keys of the prison? He looks for the keys of the prison. Prison does not come to him when his aqueeda ... I am not saying be stupid. There are some people who talk stupid stuff. I am saying if it means we talk about the adherence and renunciation, wala and bara and stand on the faces of modernist if that means prison where is the keys of the prison? If that means that we talk about love and hate for the sake of Allah Wallahi where are the keys?

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآبِ لَهُمُ الْجَنَّةُ﴾

[9:111] Allah bought your soul. You want heaven. It's not cheap. He bought your soul. When you sell your car is it your business what I do with it? I could take it and smash it. I could take it dump it. I could take it, renew it, and replace something on it. It's not your business. You sold yourself to Allah, you sold yourself to Allah so that you may be accepted into heaven. Whether its prison, you accept it! Whether its death, you accept it. That's how we carry the legacy of those men who revived this Ummah. This Ummah, today it's dead. Wallahi, its dead today! That's why I bring this man, who united- he died 58 years old. He united the world. He stopped the crusaders! He stopped the Romans! He cut the heads of the hypocrites.

And you know what else he did? He made sure the borders of the Islamic Ummah were safe. The Ummah has to feel safe. I can't sleep- you know what he started? Because the Ummah has to feel safe? He started- the use of pigeons to protect the outskirts of his border. You know why? Because Nourideen can't stand to see one Muslim die. You know if someone goes to the boundaries, where he's at a certain faraway area, by the time the messenger goes to Nourideen and tells him, and Nourideen sends an army to help him,

Muslims' gonna die! No! Nourideen can't have that. Nourideen had on the whole border, pigeons. As soon as you get the crusaders, you see any of them, the Romans, the hypocrites, anyone want to attack you, you just send a pigeon, and they did that. As soon as the pigeon comes over, within days he's over there, stopping them from annihilating and killing the Muslims. This is what he did. You think this is all that he did? He spread justice.

silence and feedback from 46:18 to 47:29

[And he takes Nourideen to court. Nourideen wants to give him the money and let him go. But he goes to the judge and he tells the judge "I'm the leader, but you look at me as though I am a normal person, just like this man" and he stands there. And the judge enters a decision, of course to Nourideen. Nourideen says, "Here's the wealth you claim is mine. Take it."

They're stunned!

The judge says, and the man says "Then why did you bring us to court?"

He said "I don't want to be supreme over your field, that I'm supreme over you to the point that I can't stand next to one of my people in court."

And he gives it to him, and he goes. That's how they were. Yes.]

He opened something called Darul 'Adl, where a Jew can sue a Muslim, a Muslim can sue a Jew. When it came to messing with the blood of the Muslim, no, I'm gonna annihilate them. And you're gonna see tomorrow, how he raises his best student, Salahaddin. No! The blood of the Muslim is rajah, the blood of the Muslim is valuable to us, like the prophet ﷺ taught us. That's why Imad, and his son Nourideen, and his student Salahaddin; a hero only raises a hero. You know what else he did? One time his wife, and this is a lesson to the sisters, look at the wife behind this man. One time she wakes up and she's crying. And why do you think this wife is crying? Why do you think? Why do you think? She didn't get the dress she wanted? She didn't get the money she wanted? Why do you think she started crying for? Someone give me a guess.

What did he do?

You're talking like practical women today talk. Women today, yeah, "He doesn't spend a lot of time with me". Wallahi, wallahil azim, we hear that today and it's a problem. He's out in Daw'ah, he doesn't spend a lot of time with me. You're not making enough money, she has a better house than me, she has a- we hear that every day, wallahi we hear that. These are not trained women!

This woman was crying because she missed one night of night prayer. She missed one night of night prayer! How could she miss that one night of night prayer?!

You know what?

She says “I missed one night of night prayer”, they sit and discuss it. What do they sit and discuss? What kind of car we’re gonna get, where are we gonna move, the house or palace that we’ll get in Bloomfield hills and can’t, and whatever it may be.

You know what they discuss?

“How are we going to train this Ummah to wake up at night?”

A mistake she did, you know what it caused? He established what is called the mijma, he on top of the hill, the hill top, just before the one-third ends of the night, when the angels come down, shoots so that everyone wakes up and prays that night. He established that, prayer at night. He raised the Ummah like that. That was the action of this giant -may Allah have mercy on him, and allow from this Ummah, from our Ummah, people to follow him.

You know his characteristic is he never was seen missing, or late for Salah in Jamaa. Look at that. Look at that! He’s not a man who took a sword and went and fought. Before we can even think of being like him, we need to do pre-pre-pre-pre you know, pre-test and pre-exercises. Prayer in Jamaa. You pray next to- you know next to the masjid, why aren’t you in the masjid? In Jamaa? Not praying in jamaa. On time! We don’t even pray on time! How can you be even be equivalent to Nourideen if you don’t start with these foundations?

That’s what we’re doing, that’s our process. Today, when we go and give halaqat, when we go and teach fiqh, when we go teach, we want people like Nourideen. Wallahi, our hope, our hope is from those people we teach, one is gonna come out like Nourideen. Wallahi, wallahi our hope.

And if it’s not that, I want to be dead in my grave one day and the angels come and tell me “The punishment on you in the grave is gone”, and I say “why?” . They tell me “One of your students, or one of your son’s students, or one of your son’s son’s students, is like Nourideen, and Allah gave you the ‘ajr for that and raised your rank”

That’s all what we want, that’s our purpose in life. We want to establish Islam, we want to establish so that when one person, when one person messes with one of our women, we will annihilate the country. When one drop of blood falls from one Muslim from any Muslim on this planet, we teach them a lesson that they never forget. Like Muhammad Iqbal said, in one of his poems he said, “when they used to” he’s talking about his time, you know Muhammad Iqbal was in the 60s, he’s talking about how the Ummah was scared off, it’s no good, and he’s comparing it to the old times. He said in the old times, in those old times, when someone used to come in and just try, or think, of messing with us, we used to take our feet and step on his foot. Now, he says,

Arabic from 51:55 to 52:02

And the question is “Where are the Muslims? Where are the Muslims to take the leadership of the world and provide justice for the Jews and the Christians and the Muslims? Where are they?”

They’re gone. And that’s your duty, and if you can’t do that, it’s your son’s duty. If you can’t do it in your house, you do it in your community, or wherever it may be.

Jazak Allahu khair for listening. If there’s any questions, we will take these questions.

Audience member: “my question was about the Roman empire. The Roman empire and the crusaders, were they separately or together?”

Shaykh: “Well, the Roman Empire was also called at times- they had fractions- some of it belonged under the Romans, and some leaders thought they were powerful, that they did not work under the Roman Empire, like we’re gonna see tomorrow. Amongst them is one called Chirag. He didn’t want to work under the Roman Empire, and he went and led a huge army by himself. So at times it could be together and at times it could be separate.

Student:” *question unclear*”

Shaykh: “uhh, Salahaddin, I’ll talk about it tomorrow, and yes he did take over. One of the unique things about this man, is that he sent Salahaddin- you know some people say “we gathered Jews and Christians, they’re our enemies, let’s just finish them off, then we get to settle our score between this sect”.

He sent Salahaddin to take care of the Shia, that’s why the Shia hate Salahaddin. The Shia hate Salahaddin, they spread rumors about him. There’s a lot of historians who write evil stuff about Salahaddin, a lot of stuff about Salahaddin. You know why? Cause Salahaddin put an end to the Fatimiyyeen and the Ubaydiyyeen.

They had a nation, in Egypt. A strong nation like they have in Iran today, companion cursers. They hate Umar and Abu Bakr and Uthman. In fact, the Fatimiyyeen and the Udaybiyyeen, today, some Shia claim they are not part of them, but they fall under them. You know, the Shia, is a big name and under it are sub-sects. Among those is the Udaybiyyeen and the Fatimiyyeen. These people believe some of their leaders were, were Allah. That’s why some of the Shia today try to seclude themselves from this sect. But they do fall.

You know what he did? He sent Salahaddin, as you’re gonna see Insha’Allah tomorrow, to put an end to it. And that Azhar that you have today, was Shia. The Azhar we have today was Shia. But he replaced it. Insha’Allah tomorrow we’ll be talking about how he did that.

So our fight is not only with the Jews and Christians but also with the hypocrite leaders of ours, King Fahd, the leader of Kuwait, where they tell you “come, we open our land for

you, bomb our brothers in Iraq!” Or they talk about your brothers, they allow their bases to be used against the Muslims. Our problem is also with those people who are deviant sects who are a cancer within this Ummah. If you don’t eliminate that cancer, you won’t be able to prosper and work and be healthy.

Student: Heard so much about the history of *unclear*. Friend of mine has this, has this discussion with an *unclear*, and I guess his- he wanted to know more about us, more about Palestine, and gave him this article that came in the newspaper about how Palestine belongs to the Jews. *unclear* you know like how, how the Palestine land is promised to Jews and not Muslims. Could you briefly explain how it supposed to be our land or whatever?

Shaykh: Well, the basic and the simple answer to that is, if I bought this house or I built this house, who does it belong to? Who does it belong to? Me. I’m a Muslim, it belongs to me, it belongs to me. And that’s what, this house, this property belongs to, is me. Who’s the one who built Al-Aqsa? Who built al-Aqsa?

Student: *unclear*

Shaykh: Adam Alaihissalam built al-Aqsa. Adam is considered a Muslim, he’s the first one who built it. And chain after chain, after messenger of Allah, Yahya and Isa, among their mission was to liberate the lands of the Aqsa. Among the Prophet’s ﷺ own missions was to liberate the Aqsa. So why do we consider it ours? Because it’s our messengers’. Adam alaihissalam the one who built it and it continues on. Islam, Islam. I don’t think anyone can refute that. If you start thinking about the promises, anyone who follows in Adam’s footsteps has the right to Philistine. Has the right to Philistine. Because he’s the builder, he’s the builder of Bait-al Maqdis. Anyone who deviates now, does not belong to them.

Student: Did Nourideen conquer Bait al-Maqdis?

Shaykh: No. by the way, I forgot, this is very important, good question. Nourideen, and keep your goals high, like Nourideen did. You know what he did one time? He gathered all his carpenters, the one who work with wood and he told them to build a huge mimbar. He’s out in Halab! And the distance between Halab and al-Aqsa, is a huge distance. He said, build the best looking, biggest mimbar you can build. You know where that mimbar’s gonna go? Where’s that mimbar gonna go? Philistine, in the Aqsa! He built the hopes up. My hope, that’s my hope! I’m not gonna die. Ahmad, you Muhammad, Yousuf, all of you or somebody from you is going to Islam victorious even if it happens after my death you are going to turn into reality.

You know what he did? He went over there and he built it, and people- what happened when Nuh was building the ship? What happened? They called him crazy.

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ

قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ [11:38]

Every time people pass by from Nuh's people they say "Oh, you're gonna make a ship out of wood and this is gonna secure you?" And they mocked him. Same thing happened to Nourideen. And he told them as Nuh told them "If you mock us, we're gonna mock you like you mocked us"

Then came Nourideen, and he built a huge mimbar, and everyone who's passing by, "What's this huge beautiful mimbar for? What is it for?" And they tell him, this mimbar, he tells them "This mimbar, is what we're gonna give a speech on in Philistine"

That mimbar remained intact in Damascus for 45 years. Till someone came and liberated it. You'll get that story tomorrow, if you're here Insha'Allah.

Any more questions? Yes, you can.

Audience question from 58:40 to 59:42

Student: Can I ask a question of the subject?

Shaykh: Yes you can.

Student: My Question is about the angels. We know that when Allah told the angels to prostrate and adam said the name of things Allah said

وَأَعْلَمُ مَا تَبْدُونَ وَمَا كُنْتُمْ تَكَتُمُونَ [2:33]

Then how could Angels hide something from Allah I couldn't understand this.

Shaykh: وَأَعْلَمُ مَا تَبْدُونَ وَمَا كُنْتُمْ تَكَتُمُونَ is a form, a conversational form between Allah and the angels just like you find, doesn't mean that Allah didn't know it. Just because that's there doesn't mean Allah didn't know it. If you see some of the Hadith where Allah holds conversation with the angels, he asks from a hadith. Did you take the son of my beloved servant? Isn't that similar to that He said didn't you take the son of my beloved servant. He said "Yes Allah we took the son of your beloved servant" When Allah asked did He know that or no? Did He know that? Doesn't mean that He didn't know it. In fact the hadith have three questions

قَبَضْتُمْ وَلَدَ عَبْدِي

They said “Yes we did”. Did Allah not know? Of course he knows but it’s a form of conversation. Just like the one who gets out of the Hell-fire the last and Allah communicates with him. Does Allah not know? Of course Allah knows, however, that’s a form of communication between them and Allah to probably most likely to teach us.

Shaykh: Yes brother, go ahead.

Kid: It is harm to have pet?

Shaykh: No. It is not harm. What kind of pet?

Kid: Like Dog.

Shaykh: Yaa, Yaa that’s harm. You shouldn’t have a dog but you can a cat, you could have a bird. You know you should not have a dog or anything that is not pure. Dog is not pure and clean. And the Prophet ﷺ deterred from having it and he said you know the angels don’t you? You know the angels protect you. Would you rather have the angels protect you or the dog protect you? Yaa see. There you go. That means you don’t need a dog since if you bring the dog that means the angels leave. If you bring the angel the dog has to leave. So you have choice and I want you to be protected by the angels. ok?

Question: [Cannot be heard]

Shaykh: He wasn’t the khalifa (Nourideen Zinki). The Abbasi were the khalifa then and they had nothing they had nothing. Those were khilafa by name just as all of them were. They were all leaders by name. What happens when you have a town one fourth of Belborn that’s nothing it was all mere names. And you know we are going to see tomorrow what happens when Salahuddin took over the Aqsa and what he did with the khilafa? Yea there was khilafa but no he was a governor. He was a big governor. That’s all. But what he did strength the Islamic ummah.

Student: Did he give biyath to the Khalifa?

Shaykh: As a governor only. The Khilafa was not in his hand.

Student: You said the it had a boundary from Turkey to Philistine?

Yea the Abbasi got to point that they stopped controlling. Do what you got to do? What you want? We are out of it. Just by name. We are just leaders by name. Everyone could do whatever they wanted. You see tomorrow in sha Allah what Salahuddin did. They approved him of what he did. When he did ofcourse they gotta approve it. What he did is

eliminate the hypocrites and unite the ummah. He strength them. Because he didn't. Nourddin and Salahuddin did not say we are going to rebel just because weak khilafa we are going to rebel against it. Is there any questions there Saeed?

His father was the ruler of Halab?

Halab, Halab, Halab just before him and he gave him the power. What happened the leader who died gave the power to his son. Ok we going to stop here.

Student: No No have question Shiekh? Masah on the socks...(Can't be heard clearly)

Shaykh: The Masah on the shocks. If you attended our Fiqh class we talked about it in depth. Masah on the socks in permissible just it is on the leather just like it is on the kufth. In Arabic Al-Jaurab means socks, Al kufth means the leather and why it is permissible to wipe on the socks when you make wuhdu if you wore them while you were pure is because first of all Quraish. You have something called Quraish. Socks and kufth are similar so we do qiyaas, since its permissible to wipe on the kufth it's permissible to wipe socks. Number one. Even stronger than that is the Sabaha radhi Allahu anhu doing where we have authentic hadith narations that the Sahaba radhi Allahu anhu wiped on their socks. It's clearly permissible to wipe on your socks. Now some people come and tell us it has to thick, it has to be thin, gotta walk through miles before something happens to it. I say all that I ask you what is your proof? If you got proof on that we are going to take it from you. You know when I was teaching. This I use to teach about this before and I use to say Wallahi long time before and probably the tapes are available. I use to say before I even read it. The sahabas socks and their kufth have to have holes. You see some peoples say that if it has a hole you can't wipe on it. I say is it have a hole of course if half of it is not missing that is a different story but if there is minor holes here and there you know that's permissible. And I use to say that before I even before I even know or found any authentic hadith where some of the tabiyyin say the sahabas socks and khuf use to have holes in them. Why? It's only obvious. The sahabas use to walk in their houses and when they walk in their houses, they stitch-up their shoes rather socks. When they have to stitch-up their shoes their socks gonna be ok? Meaning they both had holes. You know if someone feels that it doesn't feel right a blind follower of a mashab that's his business you know to follow that but I strongly believe even the only mashab that some people claim that didn't allow wiping on the socks is the hannafi mashab and I say they don't even know their mashab and I say this and I know what I am saying. I say those people who claim that wiping on the socks is not part of the hanafi mashab do not know their mashab. They are ignorant. They are blind. Wallahi they make big deals you know. Unfortunately they make big deals. One time I led prayer and some ignorant guy comes to me and he is coming to give me Eid, and he says As salamu alykum for the eid and he is asking did you wipe on your socks or not. And I told him you are a stupid brother. Why? Why are stupid? You know why he is stupid? He said if you wiped on your shocks my prayer is invalidated. I said brother you are in front of me

in the my khuthba three times you held the discussion in the khuthba. Don't worry about the khuthba because it's already gone. You already held me. He is sitting in my khuthba in front me and he is talking to them you know this like just like the people who killed Hussein radiallahuanhu they killed the prophet sallau halisalam's grandson and the beloved grandson and they use come and ask the scholars is it harm to kill mosquitoes. You know they come ask you about little things when they are doing the big things. Don't worry about your socks when you already in validated because he is ignorant. They are ignorant kind of people. These people are blind narrow followers of something their scholars said. I say Abu Hanifa in his death bed and it's available and the references are available. Abu Hanifa on his death bed wiped on his death bed wiped on his socks. And they told him Abu Hanifa you deterred from it all your life it's something you deterred from. He said I use to deter from it and he said it. And don't come and tell me he said something after it because he said this on his death bed. He said this on his death bed so that means Abu Hanifa rahmuthuallah approved on this. I say suppose they don't wanna do this I pray behind someone who wipes on his shocks and he doesn't. Why can't you pray? If I believe wiping on your socks invalidates my prayer and I wipe on my socks to pray my prayer and I truly genuinely believe that my prayer would be invalidated but if I took the opinion that I can wipe on my socks and I do that, my prayer is accepted. The prayer behind in sha Allah are all accepted because they don't have ... That's the same fiqh issue had it been a principle [1:08:15]. I say even **the dwellers [1.8.14]** and I hate to say this some of the scholars if you read ibn kathir. You know the shia they don't even wipe on socks they wipe on their barefoot which is haram. The Prophet ﷺ said Woe to the Akaf from the hell-fire. If you read ibn kathir the verse from surah al maidah he said some scholars said had it been only problem they had and this is the only difference between us and them we could still pray behind them. Why? Since they took the ijtihaad from the verse and they truly believed in the ijtihaad. So which one is worse? Wiping on the socks or wiping on the barefoot. Unfortunately, we have people today who are ignorant they don't want to research they hear two three words from here and there. Verses are available Abu Hanifaa your scholar and his students his biggest two students Abul Hasan who else. Student: Abu Yousuf .

Student: His two students Abul Hasan and Abu Yousuf did those two wipe on their shocks?

Shiekh: Abul Hasan and Abu Yousuf Rahmatullah yes they agreed with their Shiekh they agreed with their Shiekh that you wipe on your shocks.

Student: Can we not make it a big issue?

That's the problem I said. It's ok. Whatever fiqh opinion you adopt its fine but to make it a big issue and start instigating people and do this. We can make it a bigger issue that you are stupid you are ignorant. You don't even know your mushab, you don't know your mushab your own mashab. And you see this they don't know their mashab they listen to a

fatwa of a certain scholar they know they got the fatwa and they publicized it. Your own Abu Hanifa who do like more? Who do you follow you say you are Hanafi? Who do follow Abu Hanifa or scholar who came in the 20s? And I want to know those hanafi's who claim to be blind followers of Abu Hanifa, his student Mohammad ibna Hasan came and he said. His student. Does anybody deny Mohammad ibn Hasan is his student? He came and he said one-third of my Shaykhs opinion I disagree on. Is Mohammad ibn Hasan hanafi or what? What is he? What is Mohamamd ibn Hassan? What is he? Hanafi. Ok do you follow now, one-third of it is gone. He adopted his own opinion, one -third of his opinion is gone. When you adopt his opinion Abu Hanifa or Mohammad? Hanafi A or Hanafi B? Or this is just the first stage. This is the first stage Mohammad ibn Hassan dis-agreed with Abu Hanifa. Are you Hanafi A or Hanafi B or Hanafi C? This is just before Abu Hanafi died. I want to know what kind of Hanafi are you? And the saying does not only apply to Abu Hanifa. Ahmed ibn Hanbil has the same thing you say I am Hanafi or you are Hanbali so which of the fraction within the mashab are you? You go in some issues you find within the mushab dispute. Which one are you? That's why we tell this ummah follow the dalil and follow the proof unless you are retarded. If you are retarded follow the mushab blindly. If don't have a brain where you could follow the prove from the Quran and the sunnah then yes you're like a donkey in a stew you gotta follow exactly what is in front of you. You know I hate to bring this up but brothers are instigating this matter and it needs to be replied at and it needs to be replied as vigorously. I gave a lot of lectures and I don't bring this up but in sha ALLAH has be brought up because people have big mouths. And they are ignorant I wish they were knowledgeable and they make it a big issue. You come after the Eid you think he is coming to congratulate you for the eid he asks did you wipe on your socks. You stupid idiot what kind Wallahul Azim this is disgrace. What kind of ummah this is? What kind of ummah this is? Ok you accept that opinion I accept this opinion cant we get along? No it come to you got to do this. Stop it! Stop it! This is what causes deviance in this ummah. The problem. Go to the companion cursers, go to the deviant, hypocrite leaders we have today, go to those we have differences in principle amongst each other. Ok thats it.

There is was question about khilafa. This whole topic is about how to establishing khilafa. I thought you establish khilafa like Nourideen establish Khilafa from the beginning to the end.